

A
SERMON PREA-
CHED IN WEST-
CHESTER THE VIII.
OF OCTOBER, 1586.
BEFORE THE IUD-
GES AND CERTAIN
RECVSANTES:

Wherein the conditions of al he-
retiques, but especiallie of stub-
born and peruertering Papists,
are discouered, & the duty
of al magistrats concer-
ning such persons, ap-
plied & opened

By EDWARD HUTCHINS, Ma-
ster of Artes, & Fellowe of BRA-
SENNOSE Colledge.

*Beware of false Prophets. Matth. 7. 15.
A little leauen leauens the whole lump. Gal. 5. 9.*

At Oxford printed by IOSEPH BARNES,
*and are to be solde in Pauls Church-yard,
at the signe of the Tygers head.*

A
SERMON PREA-
CHED IN WEST-
CHESTER THE VIII.

OF OCTOBER 1588.
BY THOMAS THE V.D.
OF CERTAIN
REMARKS.

When in the conditions of the
times, but especially of the
born and young people,
are discovered & the duty
of all men to conser-
ving such persons ap-
plied & opened.



By Edward Hutchins, M.A.
Fellow of Balliol College,
Oxford.

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TO
THE RIGHT WORSHIP-
FUL MASTER THOMAS EGER-
TON Esquire, and sollicitour to the
Queenes most excellent Maie-
stie, grace and peace in
Christ.



HEREAS I was at
Chester requested
(Right Worshipful)
to bestow som pains
in the presence of
certaine Recusantes
(though I knew my
selfe least able of di-
uers there to discharge the matter) yet vpon
earnest intreaty I was at length ouer-intrea-
ted to supply the roome, and to vndertake a
sute so charitable. Since which time it plea-
sed some deare frinds to craue a copy of my
labour: which when they had obtained; they
did with earnest perswasion assay to moue
me to comit the same to the presse. Where-
unto though at the first I was loth to yeeld,
yet at length I was ouercome and resolved
to grant vnto them: especially because I had
therein discovered the shamefull, subtil and

malicious practises of our aduersaries, the
Papists, the popes Foxes, who in this our day
breath daunger without delay & spite the
grapes of our Sauours vine, that hath these
many yeares fructified, & euen now of gods
mercy doth flourish among vs. That so the
Popes Foxes may be more throwly knowē:
& being knowen, more warily auoided: or
rather diligently sought and made fast, least
their libertie doe worke an vtter wast to our
vine. And forasmuch as the care of Christes
vine hath craued, or rather the malice of the
Fox hath forced me to bestow this my small
& vnworthy trauell; as I craue the Christian
Reader to take al to the best, so (Right wor-
shipful) I am bould to request your accepta-
tion of the same, as some pledge of my
thankfulnes to you. Desiring the Lord God
to blesse you against al the Foxes & litle Fo-
xes of Rome, that seeke nothing but the de-
struction of our vine, which God continue
& keepe to our comfort and his own glory,
Amen.

Yours to command in Christ,
EDWARD HUTCHINS.

It is written in the Second Chapter of the Canticles & xv. verse:

Take vs the Foxes, the litle Foxes, which destroy the vines, for our vines haue smale grapes.



In the premises where Christ our Sauour sawe the readines of the Church his spouse to look to her childzen, & thereupon gaue her great encouragement to followe and not to faile in her purpose: to the end that shee might the better proceed in this her godly labour to the gaining and keeping of soules: in these wordes hee calleth vpon her chiefe pillars to consider his vines, how they flourish and beare blossomes, & with all the Foxes and litle Foxes, howe they are eger to wast them, that so they might be taken & preuented. For better prosecution of which wordes I note two points. First a metaphoz: 2. the matter: the metaphoz is double: in the first heretiques are compared to Foxes: in the second the godly are compared to vines. Of the 2. hereafter. Touching the 1. metaphoz, as generally in al, so in this I note, 1. the me-

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taþhoꝝ it ſelfe , the title giuen to heretiques:
and ſecondly the reaſon: touching the firſt
therefoꝛe as heretiques are ſometimes com-
pared to canker, becauſe they doe coꝛrupt
and eate men: ſometimes to leauen, becauſe
they doe ſoure them that are ſweet in the faith
of Chriſt: ſometimes to dogs, becauſe they
haue not only mouthes to barke, but alſo teeth
to bite the godly: ſometimes to euil laborers,
becauſe they doe labour vnder and foꝛ the di-
uel to ſowe cockle to choake the Lords coꝛne:
ſometimes to rauenuous woolues, becauſe
howſoeuer they pꝛetend themſelues to bee
ſheepe, yet their whole hart is how to deuoure
the ſheepe: ſo here they are compared to Foxes.
In which reſpect as I might at the firſt per-
ſwade you to beware their fretting, becauſe
they are canker: their ſouring, becauſe they
are leauen: their barkings and byting, becauſe
they are dogs: the mercileſſe hart that is in
them, becauſe they are reuenous woolues: ſo
my counſel might be and foꝛ this time ſhalbe
that you beware theſe, becauſe they are Foxes.
But why are heretiques compared to Foxes?
Surely they are compared iuſtly to Foxes, &
among al hereticks moſt truly do papilles de-
ſerue the name of Foxes: of Foxes, becauſe
they are vnclen like the Fox: Foxes, becauſe
they

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they are subtil, & crafty like the Fox: Foxes, because they are rauenous & greedy to deuour like Foxes. For as the Fox is noted to be an vnclean beast, & most vnclean when he is most hunted: right so doth it fall out in al hereticks, & specially with papistes, who are vncleane alwaies: even as the vnclean spirit is the father that hath begot them, & the God that alwaies rules them. And as they are vnclean alwaies, so they are most vncleane, when they are most pressed in the worde & most chased. And therefore when the Lordes Dogs doe not only find their feete, but follow them: & not only backe after them, but come so neere as to bite them: when the goodly pastors take especial care of christ his lambs, & to that purpose do not only spy out false and hereticall spirits, but also defend the lambes of Christ, that they may not pray vpon them: when to this purpose their titles by them are proued vncrue: their interest a nullest, their claimes counterfeit, their countenance but the false flourish of a seducing spirit: oh then, what do they shew themselves to be but Foxes? When they are thus hardlie followed, and to their peril pursued, oh what are they but in pzoofe, and therefore but in truth titled Foxes? Vncleane spirits alwaies, but then most vncleane, hauing nothing but a

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face for a fence, and a mouth for a manner to flander and barke out the matter. A point easie to bee proued by the practise of all hereticks, that euer were, and specially of papists: but for this time wherein I am rather to wet my finger, than to wash my whole hand, onely to touch it. So it fell out with the prophets, when they put their trumpets to their mouths & fought the Lordes battel against false Prophets, then did the wicked most flanderously charge them and defame them. So likewise fell it out with the Apostles when their sound did sound to the vtmost, and their voice was heard in most places: when their bowe was at a full bend, and their arrowes did wound the mighty & tame many: the more they preached the trueth and discovered vntrueth: the more they painted out & persecuted false Prophets and idolatrous spirites, the more were they abused, their good name and heauenly doctrine flandered, as new, not auncient: as schismatical, not catholicke: as hereticall, not true: as diuelish, not diuine: as vtterly corrupt and no way tolerable. And as it fell out with the Prophets and Apostles, so hath it fallen out with vs in these our daies. For where wee are troubled with many false Apostles, who doe not only not consent to the open trueth, but al-

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So let themselves openly against it and seek to
withdrow others frō it: when to that purpose
they cast yet out their pamphlets, & paperwea-
pons to winne the field of vs: where yet we do
from time to time by the Scripture not onely
teare their weapons, but withal discouer their
cause to the world to their vtter discredit: in a
word: when thus they see that they can no soo-
ner bid battle but that we assoon do foil them:
thē what do they but fal frō argumēts, which
should perswade, to slanderous reporting &
lying, not only against the persons of men, but
also for their sakes against the manifest truet̃h
professed by thē: If or euidence whereof at this
instant not to trouble your worships w̃ infinit
instance, I am content only to name their late
censure & later defence, wherein they sayling
in iustifieng of their diuinitie nothing lesse thā
diuine, haue fallen frō reason to vnreasonable
outrage against the good name and zeale of
godly men. Howbeit for this point I need not
to say much. If or where there are too manie
stiffe papists at large and diuers in many pla-
ces in prison or rather in their paradise: if any
man come to them of zeale and good will to
worke some good among them: if to that pur-
pose he offer a dispute and desire a conference:
either of p̃iudice to the cause they yeeld not
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thereunto: or if they doe, yet when they are brought to a non plus, and can say no more: what do they but fall to railing & raging: what doe they but apply their hartes to wish euil & their tongues to speak worse of God and his religion? We are by & by without any premise concluded to be heretiques, no catholiques: new fellowes, no auncients: of Luther, not of Peter: of Calvin, not of Christ: no lesse than reprobates: so that where they cannot match vs in reasoning, they fall to vnrasonable railing: and all their apologie and final but yet reasonles resolution is this, that they are catholiques, and we heretiques. Howbeit here by the way a retentive is ministred against al this their manner of dealing: for sith al heretiques, and amōg al other, papists were neuer more pursued by the force of trueth, it is no maruel, if with the more they bee most faultie and filchy in their wordes against vs and our religion. Just like Fotes, most vncleane when they are most cōased. Whereas if wee would let them alone, and take them for religious rabbins: condemne our catholique verity for vncatholique heresie, and take & esteeme their catholique heresies for Apostolique verities, & bend our knees to their Lord God the Pope and his deuotion, as we doe to God & the only good

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good religion, then should we be their white
sonnes, and heare nothing but wel from them
and among them. But where we bow to God
and not to Baal, and tread their popes triple-
crowne, indeede trouble-crowne in the dust, &
take Christ alone for our catholique head: and
no traditions of Rome, but his worde for our
ful and alone direction, whether to beleue or
liue, thereof it is, that neither our profession
nor we for the same can heare any thing but
euil of them. Thus they proue themselves to
be most vncleane, like the Foxe, when hee is
hardly followed. And therefore what shall I
say to end this point of the metaphoꝝ, but de-
sire you to pray: good God therefore purge
them or els purge the land of the, for what are
they but Foxes: Foxes, and that not onlie be-
cause they are vncleane, but also crafty & sub-
tile like Foxes. For the Foxe is a crafty beast
and he hath his holes and he wil hide himselfe,
and it shall be hard to driue him from one but
that hee will finde refuge for the time in an o-
ther, and yet at length the good hunter takes
him. Right so saies it out with hereticks, but
specially with papists: for they are crafty and
subtile spirits, & when we doe most persecute
and presse them with the trueth, yet they haue
their shewes & starting holes: they haue their
distinctions,

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distinctions, their shiftes, & if one serue not, yet will they coyne some other colorably for the time to credit their vntueth: whereby it comes to passe (by the way to mention a lamentable matter) that for want of good hunters, this their sophistry and forly diuinity snareth many simple soules in many places. But to come to the proofof this point of the metaphor. Thus they commend to the worlde their good workes vnder the name of merit: their merites vnder the name of grace: their penance vnder the name of a sacrament: their worship of saints vnder the name of Gods honour: their masse vnder the name of Chyistes sacrifice: their prayes for the departed vnder colour of charity: their vowed singlenes vnder the name of chastity: their vnsatisfieng satisfactions vnder the name of godlines & dutie. Thus they commend to the worlde their mistrust of gods mercy vnder the name of godlie feare: their ignorantnes in scriptures vnder the name of Chyistian simplenes: their pilgrimages vnder the name of deuotion. Thus they commend till it come to lust vnder the name of infirmitie and yet profitable, yea a mean meritorious, moze therfore than expedient: their very stews vnder the name of euil, & yet needful & conuenient: yea rebellion vnder

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der the name of catholique obedience, & im-
der vnder the name of merit. Thus they pre-
tend for their purgatory gods iustice: for their
possiblenes to fulfil the law impossible gods
mercifulnes: for their abominable transub-
stantiation the almighties mightinesse. In a
worde: thus they commend their sensings,
their shzuings, their offerings, their purifi-
cings, their ignozant praying, their superstiti-
ous adoring, their kissing of the paxe & such
like lies, toyes and vanities vnder the name of
catholique and ancient customes. Thus they
play the crafty Foxes and seeke to set a good
colour vpon their doctrine most openly false
and hereticall: vpon their practises most dete-
stable, perilous and tyrannicall. And though
this were sufficient to demonstrate this point,
yet to shew more to the pzoofe of the same. If
we alleadge against their pzaiers to the de-
parted a pzoinciple of diuinity, that there is
one mediator betwene God and man, the man
Christ Iesus: they play the Foxes and run to
their holes, they shift off the matter and saye:
there is one mediator but not one only: wher-
unto when we answere that the particule (one)
in that place is not only a particule of affirma-
tion but of exclusion, as it is in the first place:
Christ being our one and only mediator, in
whose

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whose name as there is one & one only God to whom we may pray, they play the foxes & run to their holes: they distinguish that indeed there is one and one only mediator of redemption, & that is Christ: but yet there are manie mediators of intercession: whereas yet the scripture speaks there of both, & applies and appropriates both to Christ: and they for their partes make the saintes not onely petitioners but redeemers: meriterers & that not only of temporal but of eternal things, & that not only for themselves but also for others. So likewise where we alleadge against their Popes supremacie a principle of Scripture: that Christ is the alone foundatiō of his temple, they run to their hole and play the Foxes: they distinguish that there is but one principal head of the Church & that is Christ: but there is another ministerial & vicarial, & that must be their Pope: whereas yet the headship of the Church is proper to Christ, & their pope by his title in this case, (if Pope Gregory were not deceiued, if the pope cannot erre,) indeed is not either top or toe of the Church. So likewise where against their iustificing of lust for no sin, we alleadge a principle of scripture: that euery transgression of the law is sin: & withal the prohibition of the law, thou shalt not lust: they run to their hole
and

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& play the Foxes: that the apostle speaks there of lust with & not without consent: whereas yet the Apostle speaks in general of al lust: & it were great folly once to dreame that euer the Apostle doubted whether lust ioined with consent were sin or not. Thus to conclude, if any man please to run ouer their summaries & questionaries: their old schoolemen or new men: nay to leaue al, if to this purpose a man remēber & run ouer Maister Campian, that came into the lād with a flourishing antecedēt, with bidding of battell, with a crack & catholique shew for al his fellow Foxes of Rome & of Rhemes: yet where he was not only neerly assaied but easily pressed with truth, what did he but play the poo? For: he came into the lād for wāt of solid diuinity with foolish sophistry, (what lesse can I cal it?) in proofo and trial vñ ridiculous and childish distinctions, and those were his holes and in them he thought to haue kept himselfe safe or at least close to the credic of his crack and to the deceiuing of the simple for the time, till creason had made the craftie conclusion, but al was too little: and (God be thanked) he proued himselfe that way the seeleest Fox that euer came among vs. But to end this point of the metaphoꝝ: I onely with this, that al mē beware the craft of heretiques, but especially

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especialy of papists, of seminaries & Iesuites,
who of al others play the Foxes most kindlie.
And therefore for a caueat as for their olde
subtil and yet ouerbold crackes that they are
of the olde stamp: that they are catholiques:
that they are the Church: that their Church
cannot erre: that they only haue the right sense
of Gods woord: that they onely wish the good
state of the lande, the saluation of your soules:
her maiesties fauour and safetie: nothing lesse
(God saue her from them): al wel (indeede all
il, as you all know too too well) to al that wish
wel to Sion; take heed of them: for these & the
like bee but holes wherein the Popes Foxes
seeke to colour out their cause and to couer
their faithles creed, as demonstration hath bin
made and that oft to the world: and therefore
to end this part of the metaphoꝝ, what shal I
saie but once againe pray: good God therefore
amend them oꝝ els make an ende of them: for
what are they but Foxes? Foxes that not on-
ly because they are vncleane and craftie like
Foxes, but also crafty and subtil to deuoure
and destroy. For so doth it fal out with al here-
tiques and specially with papists. They come
in sheepes clothing: with faire titles & tales:
they will appear like Angels of light: they talk
of virginity, merit, abstinence, hospitality, &
al

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al perfection, not onely of duty but of supere-
rogatio: they tel the world, that no world was
good but when they raigned: that then all
things were plentiful: men charitable & faith-
ful, and what not: none liue wel but they, saie
they: they fast, they pray night and day, they go
long pilgrimages: they punish their bodies
and doe great penance: but whereunto tendes
al this but to deceiue: these be nothing els but
the false flourish of a Pharisee, the Foxes sophi-
stry to beguile the simple: for asmuch as they
are nothing lesse then that they would seem to
be: they are no lesse then Foxes. For to make
the verie best of them, what are they but as
naught as naught can make them: what are
they but Foxes: in shew gold, in truth copper:
in shew flowres, in proof weeds: in shew sheep,
indeed rauinous Foxes: oh what are they but
Foxes: for what doe they seeke but euery waie
and euerie day to deuoure the bodies and soules
of Christians: for what doe their persuasions
to their religion most openly heretical: what
doe their conspiracies (now as you know and
make lament all) the verie comfort and onelie
hope of them, most openly diabolicall say anie
lesse: for (to appeale to you al) what is it? reli-
gion catholique or deuilish: to saue or to flae
the soules of men: to command men vnder the

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paine of an eternal curse to beleue that a mortal man, the man of Rome, a prelate in title, in trueth the pilate of the woorld, is head of the church: that he cannot er: indeed to plurify the godhead, to make man a god: what religion is it that accounteth mariage in their incontinent votaries as bad, if not worse, then double adulterie: lust without consent no sinne: good woorkes the merit of heauen: what religion is it, that saith: worship images, wher God saith: do not: but worship me only. Worship in ignorance, where God saith do not: but worship me only in spirit and verity. Lastly what religion is it or how can it bee good, that calleth Gods word darke, though light: the matter of strife, though the woord of peace: imperfect without tradition, though the rule of al perfection: yea the sense of the word only gods word, and their sense the only true sense, which yet is most apparantly false. Though this were sufficient to proue this point, which I might amplify more at large, yet to adde a litle more: for this is not al nor almost anie thing to the largenes of the matter: nay alas what shal I saie of them: are not papists cockle: doe they not seek to destroy the corne: are they not thornes: doe they not seeke to picke and teare the rose: are they not dogs: do they not seek to deuoure the darling:
are

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are they not **F**ores: doe they not seeke to wast
the vine of **I**esu **C**hrist among vs: nay, to ap-
peale to you al: oh where had our corne beene:
how not choked: oh where had our rose been:
how not rented: oh where had the darling of
Christ been: how not deuoured: oh where had
his vine been? how not wasted, if papists had
obtained their perillous practises of old or of
late among vs: oh then once againe to appeale
to you al, what are they but cockle: what lesse
then the corne? what are they but thornes:
what lesse then the rose: what are they but
dogs: what lesse then the darling: what are
they but **F**ores: what lesse then the vineyarde
of **C**hrist our **S**auour: shal I say al (**R**ight
worshipfull and dearly beloued) & p^rooue al by
that that you know & may lament all: happie
could papists haue thought themselves by this
time, if our natural **P**rince, our gracious so-
ueraigne, our **Q**ueene, our **L**illy **E**lizabeth,
the very life and comfort of vs al had bin corne
in peeces: happie were they now, if fo^rreiners
could come in among vs: happie if there were
nothing but killing & murthering: in a woode
happie could papists think themselves, if they
saw al your childeⁿ and friends slaine before
your faces, and you were all to followe after:
happie, if there were nothing but fainting of

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thighes: nothing but foulding of armes: nothing but wringing of handes: nothing but weeping, wailing & woeing among you: happy if the diuel & his murdering seruantes could once dispatch and displace you. To this purpose our gracious Elizabeth was like to bee corne: to this purpose they haue sought her the glory of our land: to this purpose the catholiks of Rome are growen to bee cruell and grone to bee cutthroates: to this purpose they haue not long since attempted the matter: Good God therfore saue vs from them, for what are they but Foxes: and because they are Foxes, therefore at this time I am (right worshipful) to craue you to catch them. And so to omit the second metaphoꝝ, because the time would be too short, I come to the matter. Catch (saith Salomon) the Foxes & the little, &c. Wherein I note two points: a pꝛecept and the vse. The pꝛecept in these wordes, take vs the Foxes, and the little Foxes: the vse or end implied in these wordes: least our vines, &c. Touching the first point, to omit manie pointes and at this time onlie to note, 1. Who are to be caught: Foxes and little Foxes. 2. Who are charged to take them. 3. Who chargeth. For the 1. Foxes and little Foxes are commanded to be taken: old therefore and young heretiques must be

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be taken, none spared, whether great or little.
 For as leaven soweth the dough, though it be
 but little: as pitch defileth the cleane, though it
 be but little: as a canker eates and marres the
 bodie of man by little and little, though at the
 first neuer so little: so the For and little Fore
 may wast the good vine: & therefore al Fores
 are commanded here to be taken: al hereticks
 to be catcht, least the Church of Christ doe suf-
 fer daunger by them. But here alas what shal
 I say: for though al heretiques ought to be ta-
 ken: though neither For nor litle For ought to
 be free but fast: though the vine bee in peril of
 wasting by the for though great, though litle:
 yet alas neither is little nor great Fore made
 fast but suffered free in diuers places. Nay, oh
 what may we lament but the freenes of Fores?
 for what number of heretiques? what number
 of recusants: what number of papists? to giue
 them their due and true name, what number
 of traitours are there abroad: abroad and not
 taken: or if taken, yet sometimes enlarged: or
 if not enlarged, yet so visited, where they are
 imprisoned, that manie of the neuer find their
 paradise, til they come to the prison: where I
 fear they want no maintenāce of ouerplus fro
 their fellow-fores: where I fear they want no
 conference, where I feare, the For & the little

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fox are neuer so fast but that they do wast manie vines of Iesu Ch�ist. But alas this should not be so: and here the Fox and little Fox are commanded to be taken, that the vine of ch�ist might be safer then so. Who are therefore to take them? who are to take care, that it maie not be so: surelie I take it, that this p̄cept doth bind minister and magistrate, and therefore you (Right worshopfull) . Fox in both there ought to bee such carefulnes ouer the vine, that neither Foxe nor little Foxe should escape their nets, where the vine is in danger. Howbeit they are to catch them differentlie: the Minister by the woord, the Magistrate by the sword: the one by loue, the other by feare: the one by softnes, the other by sharpnes: the one by perswading, the other by punishing, if that persuation may not p̄uaile. And therefore seeing that, then in this our daie the light of the truth was neuer moze light, and Ch�ist so beareth his stars in his hande, that all men may easily see the old and onely true way, that Iust not to be blind: and yet with our aduersaries neither our P̄aching nor Penning can any way p̄uaile, but that their whole trauel is by night and by day, by lande and by Sea, elsewhere & at home here not only to dimme the light of Iesu Ch�ist by their false and heretical

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retical doctrine, but also by force and violence
to remoue the stars that are in his hand, that
they may no longer shine vnto vs: nay sith there
is in them such zeale to their heresies: such ha-
tred of the trueth, that they count themselues
euen no lesse then halfe dead, that Sion lyeth
not wast in the dust: yea and to that purpose
aduenture not onely their lyms but their un-
catholicke liues: content to turne their name
of catholickes for the name of uncatholicke
cutthrotes; now by profession and practise re-
fusing the sweete name of innocent Iesu for
the traiterous name of Iudas to work out the
matter, it belongeth to the magistrate, and to
you to your power (Right worshipful) to help
that way, least the vine of Christ doe lie wast
by the means: for the Lords sake to catch Pa-
pists, for what are they but Foxes: whereunto
the rather to moue you, I shal not neede to re-
member you what the Fox hath attempted of
old or of late against the vine, because of his li-
berty: all men doe know it, and al good hearts
may lament and fear it, least the Fox attempt
the like any longer, if that hee bee not taken in
time and pꝛeuented. But for this thus, it were
policy and piety to keepe the vine safe: but this
being so, neither policy nor piety but pitiles
impietie to let the Fox free, least the vine doe

A Sermon preached

lie wast. You know what I meane: you know
I speak trueth: and therefore for the Lordes
sake looke to your charge & spare neither Fox
nor litle Foxe, where you may come by them,
but see that you catch them. Oh cut Papistes
short of liberty: for what are they but Foxes?
In which case I do craue but your charitie,
though dutie exact it. Howbeit if the light of
Gods countenance bee deare vnto you, if the
Golden Candelsticke of Christ be golden and
glorious in your eyes and among you, if your
hearts bee glad to see these glad some daies,
wherein the Gospel of Christ, the very power
of God to saue your soules is preached vnto
you: shal I saie al: if the state of our gracious
soueraigne and vnder her of Christes deare
Church be deare vnto you, then you should of
your selues and readily looke to the Foxe and
litle Foxe that looks for the contrary: to catch
them betimes & to let them haue the reward of
Foxes, least they catch you before your time &
to your woe proue theselues to be Foxes vpon
you: which day as they hope for, so if it should
com (which yet god forbid, as he hath forbidden
these many yeares of his goodnes & infinit mer-
cy) yet then you would wish, though too late,
you had taken the Fox. It were best therefore
for al magistrats to be wise in time, least perill
bring

at Westchester.

bring repentance when it wilbe too late : and
therefore diligētly to enquire for fores : name-
ly for papists : & to let them haue neither liber-
ty, nor life, where the vine of Christ maie stand
in danger of wasting by them. For that is the
cause why this p̄cept is giuen. Oh but there
is smal loue in your lips, wil catholickes say:
nothing but cruelty in your mouth wil others
say: to whō I answere that so shal obiect & that
out of my last part, that ther is smal charity in
them, whosoever they are, that would haue the
fox spared where there is danger least the vine
by the fox be wasted. For they that haue no loue
to the vine may pittie the fox : & in very deepe
there is none that wisheth the freedome of the
fox, but he that wisheth vāger to the vine. But
herein I need not to answer much: I appeal to
you al: whether euer the vine of Christ were in
greater peril of wasting than now it is? & why?
but because the fox hath bin too long suffered
& hath not by mercy & patience bin wonne but
wared worse, as experience & too too late hath
made lamētable trial. Whereas if the fox had
bin takē in time, his might & malice had quite
been cut off, and the vine of Christ had been in
better safetie : but for this onelie thus I saie.
You knowe and see all what mischief hath
come to the world, what daunger to the vyne,
because

A Sermon preached

because the Fox hath not beene taken from
time to time : and therefore hereafter for the
Lords cause delaie you no time but see that
you take them. Let the vine of Christ be deare
vnto you, and spare not the Fox, least you lose
the vine. Oh spare vs not Papists: for what
are they but Foxes? for this is the charity, that
this my Text craueth of you: this is the chari-
tie that yee owe to the vine: and if any spare
the Fox to the daunger of the vine, that is no
charitie but crueltie, and iustice wil be sharpe
to punish it in the daie of iudgement, when all
men shal haue no iudge but God, who is cha-
rity. Who will bee sure to smite home, if the
Fox bee not catcht, that goeth about to wast
his vine, but suffered to worke his spite vpon
the vine. And surely sith our aduersaries are
so eger to choake the wheat of God, that they
the tares: to hew downe his greene trees, that
they the drie stickes: to corrupt his sweete
dough, that they the leauen: to slaughter his
Lambes, that they the butchers: to wast his
vines, that they the Foxes of Sathan the God
of this world may rule & raigne once againe
with their bel of Rome in the church of Christ:
and bring in steede of knowledge, ignorance:
in steede of light, darknes: in steede of truth, vn-
true tradition: in steede of Antichrist, the diuel:
and

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and al to the vtter miserie of your estate, that now is blessed and happie: sith they slacke no occasions to bzing this about, but euerie daie and euery way doe gape and grone for the last daie of this your comfortable condition in Christ our blessed Sauour, as of al others, so among al and aboue al, of you (Right worshopful and others of your calling) I craue to your power a contrarie care: for the Lords wheat, that the care doe not hurt it: for his sweete dough, that the leauen of Rome doe not sowre it: for his Lambes, that the bloodsuckers of Sathan: for his vine, that the Fox doe not wast it. For (to appeale to the consciences of you al) if they fight thus for darknes, oh what ought you to doe for the light: if they strue thus for ignorance, oh what ought you to do for knowledge: If they doe thus for heresie, oh for the Lords sake doe you no lesse for the truth and eternal veritie of Iesus Christ: if they for Antichrist, fight you for Christ: oh defend his vine and suffer not the Fox to wast it. Oh saue the vine from Papistes: for what are they but Foxes: But how shal you saue it, you wil perhaps saie: I haue answered and adde: permit them not free: take care to enquire and catch, and when they are taken, take care to keepe them from comming neere the vine. You haue
authoritie

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authoritie to doe it: God and vnder him and
for him our gracious Queene hath giuen you
power to doe it: and if you shal vse it (as dutie
in these our daungerous daies both earnestlie
beg it) the For I grant may curse you, but the
vine of Christ shal haue cause to blesse you for
it. Al which I doe not say or vrgē (Right wor-
shipful) so much to charge you with a dutie
vniuersall, as charitablie to remember you of
your dutie, which I know you doe know. For
I doubt not but you know that God hath cal-
led you Gods, and that you ought therefore a-
mong men and for men to bee Gods, that you
ought therefore to be lights: enimies to darck-
nes and al the seruantes of sathan the God of
darknes: in a woorde, friends to the vine, but
foes to the For: foes then to our vine foes, foes
to Papists: for what are they but Fores? Nay
I hope that you haue a speciall regarde of the
vine and withal a good wil to worry the For.
Onely therefore I am here to intreat you and
that in the blood of Christ and bowels of his
mercy, that this your godly care may increase:
for the vine of Christ doth craue it, and if you
remember neuer so little these our daies of
danger, the subtil and the rauinous For him-
selfe of himselfe doeth force it. Although I
might remember you, that these words which
sound

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found that way, are the words not of anye lesse man then of Salomon in the person of Christ the true Salomon, who hath chosen to himselfe of al women but one virgine, of all birdes but one Doue, of all Doves but one Turtle, of all trees but the vine, & that is his church where of he hath such an especial care, that as he hath charged al men, so (among & aboue al other) such as are of your high calling to bee protectours of the same, to catch the Fox and little Fox, that hee doe not wast it, to catch the Popish Foxes, that go about to wast it. In fine, this is the charge that Christ heere giueth, Christ who gaue his life for his Church, his vine: Christ who shal iudge all: so that if either loue to his Church or feare of iudgement may preuaile, you are bound to doe to your best in this behalfe. Oh but some wil say it were wisdom for you to speake somewhat for the Fox, or els the time may come, when the Fox will requite your fauour. Whereunto I answer, that indeed flesh and blood taketh it to bee the best course to spare or at least in some sort to speake for the Fox, but wisdom commaundeth and charitie craueth that neither Minister doe speake for, nor Magistrate spare the Fox: and therefore Christ here requireth in the behalfe of his vine, that wee spare not to
hunc

A Sermon preached &c.

hunt and take the Fox, wheresoeuer, whosoever he bee, that goeth about to wast the vine. And as for that daie, which many men feare, indeed the Fox of Rome hopes to work it, but I hope we shal neuer see it: and yet if wee doe, our sinnes haue deserued it, and I would pitie the man most for his pitiful case, that hath spared the Fox, and al to find pity. For no doubt he that pittieeth the Fox that pittieeth not but laboꝛeth to wast the vine, should find either in that daie the Fox pitiles, and if he doe, iustly: or if not, yet one daie a God, that will bee sure to punish the foxes friend and his vines foe. And therefore as for those politiques whosoever, that spare to catch the Fox that the Fox maie spare to catch them in his daie, when he comes to wast the vine: that their policy is intolerable iniury to the vine, & cruel dealing towards their owne soules, as without hartly repentance they shall finde and feele to their vtter smart, when the maister of the vineyard shall come to catch and to bind for euer al Foxes, al foxes frinds, & foes to the vine. In a word: this their policy what is it but folly to be pitied to spare the waue, where the ship, the brier, where the flower, the wolfe where the sheep, the Fox where the vine of Christ is in danger: nay to endanger al & that to the vtmost: that whe the
ship

at Westcheſter.

Thy is drowned, yet the waue: whē the flower
 is faded, then the brier: when the ſheep is de-
 uoured, then the wolf: whē the vine is waſted,
 yet the Fox a profeſſed foe may proue a friend:
 but oh politique, or rather fool, or rather foe to
 thy ſelfe whoſoeuer thou art: D pittiles policy
 maie the vine ſay, the verie next way to bring
 me to the waſt, thy ſelfe to the pray. Laſtly to
 draw to an end. Perhaps it wil be yet objected
 that the Foxes are many, mightie and malici-
 ous, and therefore it wil be hard and daunge-
 rous to catch the Foxes that are in the lande.
 Wherunto I anſwere, that indeed ſo it is, and
 a miſerie it is to conſider, that the Foxe is ſo
 great, ſo mightie and full of malice: our fathers
 haue had trial befoze vs, and the Fox of Rome
 hath ſpared to attempt no attempt in this our
 accepted time to proue himſelfe no leſſe vnto
 vs. But here (Right w. and deare beloued to
 appeale to you al) how came the Fox to bee ſo
 mighty, but becauſe he was not taken in time?
 and becauſe pity to be pitied, (what leſſe may
 I ſaie of it?) hath made him mighty: and might
 hath made him the moze malicious & haſty to
 bring our vine to the waſting: therefore haue
 you (Right worſhipful & others of your high
 calling) nowe the moze cauſe to catch them,
 leaſt their might, and with their might, their
 malice

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malice doe increase and grow to further euill
and woe among vs. God be thanked, where of
late both his might and malice haue bin disco-
uered, the Fore hath had some whelpes taken,
and they haue found in iustice the due rewarde
of Fores. And sith God hath beyond our desert
brought the perillous practise and more piti-
les purpose of sathan by them to the light, and
(as you al know) that as yet the great Fore of
Rome hath many whelpes among vs, as some
of the principals are taken, so take you the
care as far as you can, to hunt for the rest. So
wil you doe if the flozish of the vine: if the vine
of Christ be deare vnto you. So shal you doe
what the true Salomon here craueth of you.
In a word: you shal doe wel if you purpose it,
but you shal do best if god wil highly blesse you
if you practise it. In the meane time to per-
swade you thus I ende: the time it selfe doth
urge it: for the Fore himselfe is rauenous: the
vine it selfe doth craue it: for the state thereof
is dangerous: and Salomon in the person of
Christ (who shal iudge vs al) doth here require
it, in whose name therefore I end as I began:
take vs the Fores and little Fores, which de-
stroy our vines and vine blossomes. To God
the Father, the Son, and the holie Ghost, be
al praise now and euer: Amen.

